Fair Warning.

FIRST and SECOND Part.

To which is added a *Third*,

By the *Direction* of the ſame *Perſon*.

LONDON, Printed for S. T. V. T. 1663.

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The Bishop of Canterburies *Letter to King* James, *about Indulgence to Papists.*

May it please your Majestie.

I Have been too long silent, and am afraid, by my silence, I have neglected the duty of the place it hath pleased God to call me unto, and your Majesty to place me in. And now I humbly crave leave, I may discharge my conscience towards God, and my duty to your Majesty. And therefore I beseech your Majesty, give me leave freely to deliver my self, and then let your Majesty do with me what You please. Your Majesty hath propounded a Toleration of Religion: I beseech you Sir, take into your consideration, what the Act is, next what the Consequence may be. By your Act you labour to set up that most damnable and heretical Doctrine of the Church of *Rome*, Whore of *Babylon*. How hateful will it be to God, and grievous unto Your good Subjects, the true professors of the Gospel; that your Majesty, who hath often disputed, and learnedly written against those wicked Heresies, should now shew Your self a Patron of those Doctrines, which Your Pen hath told the World, and Your Conscience tells Your self, are superstitious, idolatrous and detestable! Besides, this Toleration which You endeavour to set up by Proclamation, cannot be done without a Parliament, unless your Majesty will let your Subjects see, that You will take unto your self a liberty to throw down the Laws of the Land at your pleasure. What dreadful consequence these things may draw after them, I beseech your Majesty to consider. And above all, lest by this Toleration and discontinuance of the true profession of the Gospel, whereby God hath blessed us, and under which this Kingdom hath for many years flourished, Your Majesty do not draw upon the Kingdom in general, and your Self in particular, Gods heavie wrath and indignation. Thus in discharge of my duty towards God, to your Majestie, and the place of my calling, I have taken humble boldness to deliver my conscience. And now Sir, do with me what you please. I am Your most faithful Subject and Servant,

G. Canterbury.

The Protestation of the Bishops of *Ireland* against Popery.

Humbly sheweth,

THat the Religion of the *Papists is Superstitious and Idolatrous, their Faith and Doctrine erronious and heretical, their Church in respect of both Apostatical. To give them therefore a Toleration, or to consent that they may freely exercise their Religion, and profess their Faith and Doctrine, is a grievous sin; and that in two respects.*

For first, It is to make our selves accessary, not only to their superstitious Idolatries, Heresies, *and in a word, to all the abominations of* Popery; *but also (which is a consequence of the former) to the perdition of the seduced people, which perish in the* Deluge of the Catholick *Apostacy.*

And as it is a great sin, so also a matter of most dangerous consequence, the consideration whereof we commend to the wise and judicious. Beseeching the zealous God *of Truth, to make them who are in Authority, zealous of* Gods *Glory, and of the advancement of true* Religion; *zealous, resolute, and courageous against all* Popery, Superstition and Idolatry. *Amen.*

Ja: Armachanus. Mal: Casehellen:

Anth: Medensis. Tho: Hernes. *& Laughlin.*

Ro: Dunensis. &c. Geo: Deceus.

Richard Cork, Cloyne, Rosses. Andr. Alachadeus.

Tho: Kilmore & Ardagh. Theo: Dromore.

Mich: Waterford, and Lismore. Franc: Lymrick.

XXV. Reaſons againſt Toleration of Popery.

THat way which ſeduceth poor ſouls from the great Rule God hath given to live by, and be ſaved, is not to be tolerated. (Shall we allow them among us who take away from immortal Souls all the ſure foundation they have againſt the time to come? Shall we endure them among us, whoſe buſineſs it is to hide the eternal counſel of God from men?) Popery doth ſeduce poor ſouls from the great Rule of Life. Papiſts, (and ſhall they be tolerated?) make it part of their Religion to perſwade us that we ſhould not ſearch the Scripture, wherein we may have life: Catholicks (and ſhall they be Indulged?) make it their buſineſs to keep us from the holy *Scriptures which are able* to make us wiſe unto ſalvation, perfect and throughly furniſhed unto all good works: They of *Rome* (and ſhall they be connived at?) draw poor ſouls from the word of God, *that is able to build us up, and to give us an inheritance among them that are ſanctified*: They (ſaid that there ſhould be ſuch among us) endeavour that we ſhould not *prove what is the good, the perfect, the acceptable will of our God*: that without knowledge of this will the people *ſhould periſh*: They (and what can Satan do more?) diſſwade poor ſouls from reading the Scriptures: they perſwade them that the Scriptures ought to be in an unknown Tongue; that hearing, poor ſouls might hear, and not underſtand the things that belong to their peace. Muſt we needs have theſe among us, that may perſwade people too much inclined of themſelves to ſit in ignorance among us? who (after all our pains to inſtruct an ignorant world) now perſwade poor ſouls to be ſtill aliena- *Reaſ.* 1.

ted from the Life of God, to have their understanding still darkned, to retain still the blindness of their hearts? and can the enemy of mankind do any more? shall we have those in the midst of us, who (notwithstaing all our endeavours to teach the world a saving knowledge of God) shall yet (and alas! the *murderer from* the beginning desires no more) perswade mankind that it is a vain thing to be filled with the knowledge of Gods will in all wisdom and *spiritual understanding*? No Christian state can tolerate those people, whose Religion is to keep the World in ignorance of all Religion; who know we must love God, yet will not suffer us to know him; who know we must obey him, yet will not suffer us to know his will.

Reas. 2. That way that perswades men to believe and live by the traditions of men, & to make the word of God of none effect, is not to be tolerated: how can a King (who must give an account of himself to God) answer for his connivance at that profession, which teacheth men to live, not by the will of God that made them, but by the will of men like themselves? How can Kings answer it, if they suffer men to live by the law of men, and not of God? will God endure that the world should be governed by the Creature, and not by the Creator? But Popery takes men off from the will of God: They say, we have no Scripture but what the *Pope* allows; do not they teach (and that among Christians too) we must think the Scripture the word of God no longer then the Church saith it is so? do not they write, (and that among us that wait upon God to hear the Scripture weekly and daily) that their customes and opinions are to be the Rule and foundation of our faith, as well as the Scripture? do not they equal the *Popes* decrees to Gods Word, and say, their Church may impose new Articles of faith upon poor souls every day, preferring the judgement of the Church before the counsel of God? that say the authority of the Church in its Laws, is above the authority of God in the Scripture? and yet the authority of the Pope in his Decrees, is above the authority of the Church in her Laws? That say, God in his Word did not say enough to save men, did not speak clearly enough to instruct

instruct them in the knowledge of the truth. *Be wise, O ye Kings; be instructed, O ye Judges of the earth.* To what end hath he set up you, but to see that men should walk according to his will? To what end hath God advanced you, but to see that men live according to his Law? Hath God raised you up? and will you suffer Antichrist to advance himself above every thing that is called God? Doth not God see this? doth not he observe it?

That way which buildeth the salvation of men upon the infallibility of one man, is not to be tolerated. Popery doth so: therefore, *&c.* O Princes, do you not watch over your people for good? have you any care of precious souls? will you endure those men that will not suffer us to rest upon the foundation of God which standeth sure, and allure us to trust in the foundation of men that will fail? Will you indulge men that delude your people to relie *upon man that is a lye*, and the son of man that *may deceive*? Will your God keep silence when he observes you looking on men, making one another a god, and yet keep silence? Will you stand by and see God robbed of his honour, and vain man endeavouring to be as God, and use not that power God gave you to punish? Hath he pulled down the Usurpers of your throne, and will not you keep under the Usurpers of his attributes? Hath he overturned them that would be Kings as well as you, and will you encourage them that would be infallible as well as he? Can you stand still and see so many perish and led away in that great errour of the wicked, *That Man is infallible*? O suffer not that way which leadeth us to man, bottometh us upon man, and leaveth us short of God. *Reas.* 3.

That way that leaves men no certain way to be saved, is not to be tolerated. Popery is that way, *&c.* When poor souls would know how to be saved, they say, Hear the Church: if he say, How shall I know whether the Church is infallible? they say, By the Scriptures: how shall we know the Scriptures? they say, By the Church. O will you suffer your Subjects, O ye Kings, to be thus led in a maze, to be thus perplexed in a circle for eternity? Is this your kindness, to give them leave to be utterly at a loss for another world? Is this indulgence, *Reas.* 4.

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to let them live and die they know not how? Besides, it is a cruel favour to let people throw away their souls upon these uncertain traditions, decrees, &c. that the most learned can hardly understand. If you love them, keep them to the Law of God, which is perfect, converting the soul; the Testimony of the Lord, which is sure, making wise the simple; the Commandment of the Lord, which is pure, enlightning the eyes; the Fear of the Lord, which is clean, enduring for ever; the Judgements of the Lord, which are true, and righteous altogether. However, be not so unmerciful as to let Christians cease to hear the Scripture, that they may hear the Pope; cease to be Christians, that they may be Papists.

Reas. 5. Being there is but one safe way to salvation, do you think that the Protestant way is that way, or is it not? If it be not, why do you live in it? If it be, how can you finde in your heart to give your Subjects liberty to go another way? Can you in your conscience give them leave to go on in that course in which in your conscience you think you could not be saved?

Reas 6. A way to serve God which no man can know, must not be tolerated. (O we must not be indulged to worship we know not what.) Popery is a way that no man can certainly know: for the Papists way is to believe as the Church believes. Now a man knoweth not whether he believe aright in that way, if he is not sure, 1. That the Church of *Rome* is the true Church. 2. That this Church is by the promise made to St. *Peter* infallible. 3. That the Pope is *Peters* true successour. 4. They must know that he is rightly qualified, duly, well chosen to his place. 5. Whether the Cardinals, the People, or the Emperour have the right power to make a Pope: for there have been Popes chosen by all these at one time. 6. They must know which of the Popes is infallible, when sometimes one Pope disanulleth what another decreeth. 7. When there are many Popes at once, (as there have been) they must know which is the Infallible. 8. They must be sure at this distance that the Cardinals consecrated him who is now in the seat: they must know in *England* that they have the right decree of the Pope, or travel so may miles to him themselves, and the right meaning of them, &c. Will you (O gracious Prince) give up the peo-

peoples ſouls that are under you, to theſe infinite doubts and ſcruples, which it is impoſſible for any to be ſatisfied in? Will you not keep them to the *ſure word of prophecie, to which they do well to take heed, as to a light ſhining in a dark place?*

The greateſt novelty and Schiſme in the world is not to be Tolerated: Popery is the greateſt Schiſme and novelty, in the world: So great a Schiſme, that ſeparates from all the world, and damns all the world: So great a novelty that we have no footſteps of it in the Scripture, which is the reaſon why they would not have us read the Scriptures. Will you Indulge novelties, O ye defenders of the Faith *Once delivered to the Saints?* Will you allow them amongſt us whoſe buſineſs it is to perſwade the world that you and we are damned? *Reaſ.7.* See Biſhop *Abbot* on *Jer.6.16.* See Dr. *Peirce* Sermon.

Nothing is to be Tolerated that is directly contrary to the word, &c. For therefore indeed Kings are commanded to read the word of God, that they may ſuffer nothing that is contrary to the word: you can do nothing againſt the truth, but for the truth: you are to be a terror to them that do evil againſt the word, and an Incouragement to them that do well according to that word: we pray for you that are in authority, that we may lead peaceable and quiet lives in all godlineſs, according to the *word of God*; and honeſty, according to the Laws of men: how can you ſtand by and ſee the Communion adminiſtred in one kinde, againſt the Inſtitution of Chriſt, which is, *Eat ye all of this, drink ye all of this?* How can you ſtand by and look upon them ſerving or rather mocking God in an unknown tongue, in deſpight of the Apoſtolical injunction? 1 *Cor.*14. will you allow men a liberty to chuſe whether they will read the Scripture, when you know that theſe things are written that ye might believe, and that believing ye might have life through his Name? will you ſuffer them that ſay, Read not theſe holy Scriptures, leſt they deſtroy your faith and bring you to damnation, when you know that whatſoever things are written, are written for our learning, that we through the comfort of the Scriptures might have hope? What ſhall I do, ſaith the man in the Goſpel, that I may *inherit eternal Life?* Our *Saviour* anſwereth, *What is* *Reaſ.8.*

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written in the Law? how readest thou? What sins will you punish? O you Kings! 1. If you wink at them that vilifie Gods words as obscure or insufficient for Salvation; even the late times of liberty denied liberty to them that denied the Scripture. 2. That presume to alter the expres Institutions of God. 3. That forbid the reading of the Scripture, the only way of Life. Lord, what shall not be allowed, if these men be allowed?

Reas. 9. Idolatry is not to be Tolerated: What have we to do any more with Idols? Popery is Idolatry, &c. can you have the patience to see the creature worshiped instead of the Creator? is not your spirit stirred within you, to see men change the Truth of God into a lye, and worshiping and serving the Creature, more than the Creator God blessed for ever? Do you not know that this sin overthrew Princes, overturned Kingdoms, and hath the wrath of the jealous God, who will not give his honour to another, always attending it? If you forbid not their sin, you commit it: and if you partake of their sins, you will partake of their Plagues. Hath God honoured you (O ye excellent Princes!) and will you see him thus dishonoured? hath he exalted you, and will you see him thus debased? would you see an Usurper upon your Throne? and can you endure stocks and stones in Gods house? He that honoureth God, God will honour: he that despiseth him, shall be lightly esteemed: shall *Darius* make a decree for all people, Nations, and Languages that dwell on the Earth, that all men should tremble and fear only before the living God; And shall Christian Kings endure other gods should be worshipped? How can you endure to see men falling down before the works of mens hands? O remember that *Rev.* 2. 16. Notwithstanding I have a few things against thee; because thou hast suffered that woman *Jesabel* which calleth her self a Propheteſs to teach, and to seduce my servants to commit Fornication, and to eat things sacrificed to Idols: I have a few things against thee, because thou hast there them that hold the Doctrine of *Baalam*, who taught *Balac* to cast a stumbling-block before the Children of *Israel*, to Eat things sacrficed unto Idols, and to commit Fornication.

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Reaſ. 10. That Religion which deſtroyeth Civil Government, is not to be tolerated; Shall Princes wink at their own ruine? Popery deſtroyeth all Civil Government! Kings have no more power; ſubjects owe no more duty than the Pope is pleaſed to grant the one, and enjoin the other: Shall we admit theſe among us that upon all occaſions let looſe the people to cut one anothers throat, and to deſtroy their Soveraigns? Who then may be ſafe? The Prince muſt daily look for poiſon and daggers, the people for maſſacres and cruelties, all for dangerous attempts againſt the Lord, and againſt his Annointed: Who embroiled us in the late War? Was it not Papiſts? Upon what Principle did we rebel, kill and take poſſeſſion? But upon the Principles of Popery, if they did ſuch miſchief when checked and awed by Laws, what will they do when tolerated? Shall a Proteſtant Prince countenance them that may in conſcience be bound to kill them as Hereticks? ſhall the Prince look upon them as ſubjects who may upon the leaſt occaſion be abſolved by the Pope from all fealty and Allegiance to the great danger of the Kingdom? If they are Papiſts, they cannot be indulged, for they are not ſubjects; if they are Proteſtants, they need not be indulged, for they are, and wil be obedient and faithful ſubjects, as whole profeſſion ſtates the right of civil Government upon the moſt clear and firm principles, ſecure by the moſt powerful obligation, and urgeth them upon the moſt efficacious motives of reward and punſhment in the World: Shall we allow them that upon ruine of excommunication and damnation may not dare to be faithful, who muſt renounce their Religion, *i. e.* obedience to the Pope, that they be Loyal.

Reaſ. 11. That way muſt not be tolerated, whoſe toleration encreaſeth our danger, and yet leſſeneth thoſe incomes whereby we defray the charges of our danger; the Papiſts diſturbed us indeed formerly; but their Eſtates ſecured us; they threatned us, and their Eſtates maintained thoſe forces by Sea and Land that protected us: Shall we now encreaſe our danger in allowing their liberty, and yet quit thoſe two parts of their Eſtates by which we weathered out the danger? what, at once let in an enemy, and weaken our ſelves?

Reaſ. 12. Blaſphemy muſt not be tollerated (he that blaſphemed was to be put to death you know) Popery is Blaſphemy; do not your ears tingle to hear them ſay, that God in the Scripture is not infallible, but the Pope in his Decree is? 2. That they can make a God of a piece of bread. 3. That God may be eaten by the moſt wicked man, yea the moſt vile creature, by a dog, or a mouſe, *&c?* Shall the Name of God through you be blaſphemed? God forbid.

Reaſ. 13. They are not to be tolerated who turn all Religion to intereſt and formality: Will you endure them that teach poor men no more Religion then 1. the advancement of one to be the Head of the Church? For let us believe what we will, if we deny that the Pope is Head of the Church, we are damned. 2. Then a few formalities and ceremonies: Will you ſuffer poor men to reſt in a form of godlineſs, denying the power thereof? Will you let Chriſtianity turn a piece of Pagentry, and all Chriſtians walk in a vain ſhew? Will you not once appear before that God that is to be worſhipped in ſpirit and in truth? And can you forbear when you look abroad, and ſee the holy and bleſſed God mocked with Hiſtorical, gawdy, vain bablings, childiſh canting, ſaying and hearing they know not what? God forbid we ſhould countenance that in the World by a Chriſtian Religion, whoſe buſineſs is to mock God with an unreaſonable ſervice, and to ſet up man in an unreaſonable pomp, greatneſs, dominion and tyrannie over the World. O! ſhall the ſpiritual and inward frame and power of Religion be turned to an outward ſhew?

Reaſon 15. That Religion that allows men the greateſt liberty to ſin, is not to be tolerated, *&c.* Shall you who have power given you to reſtrain evil, allow a Religion that gives the greateſt liberty to it? In vain are you Kings, if you allow that Way which can diſpenſe with all Oaths and Obligations of Subjects unto Kings. In vain will you make Laws againſt prophaneſs, if you indulge a Religion (if I may ſo call it) which may give indulgence to all prophaneſſe. In vain wil you puniſh, if you ſuffer men to think the Pope may pardon. In vain do you truſt your ſubjects upon their Oaths and Promiſes, if you countenance

nance that Religion that teaches men to equivocate, to ſpeak one thing, to mean another. In vain do you profeſs the Proteſtant Religion, if you allow that Religion that gives men liberty to diſſemble any Religion, to be *Anabaptiſts*, to be *Quakers*, to be any thing to promote their own cauſe. Will you permit that way which leads men to theſe abominable courſes? *My ſoul, come not thou into their ſecrets.* Shall the poor people be given over to believe Lyes and Legends? and when they have ſeen their ridiculouſneſſe and folly, at laſt come to believe nothing, their holy frauds and cheats making moſt of the ancient Writings uncertain? A miſchief as we cannot expreſſe, ſo they cannot repair.

Reaſ. 16. A Way that engageth poor ſouls in certain perjury, contradiction and impoſſibility, is not tolerable, The *Papiſts, &c.* Can you, O ye tender-hearted Princes, ſee poor ſouls perplexed thus with impoſſibilities, amazed with contradictions, and plunged in perjury! And conſider, that poſterity wil write that theſe things were done in your days, and that the poor ſouls will complain at the laſt day. Alas! Wo is us, we are undone under your Government! O moſt excellent Governors! we hope better things of you.

Reaſ. 17. A party whoſe buſineſs is to puzzle people in their Religion, and debauch them in their lives, is not to be tolerated. The *Papiſts* are ſuch, *&c.* they puzzle us with diviſions, that we know not what to do, but return to *Popery*, where though we do err, yet they bear us in hand that we cannot err. They debauch poor ſouls with Licentiouſneſs, that when they are troubled in conſcience, and upon their death-bed know not how to be ſaved, they may in deſpair throw themſelves into Popery for that pardon and indulgence which no other Religion can afford them. In vain do you ſet up an Eccleſiaſtical Government, if you endure another Way to take in thoſe whom your Diſcipline caſts out; When we have taught the people faithfully, admoniſhed them ſincerely, reproved them ſeverely, cenſured them juſtly, and excommu-

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nicated them ſolemnly; they in contempt of you and us can turn Papiſts, & laugh at us; for Popery & Schiſm is the ſin & channel that receive the excrements and filth of our Church: When we tell men of their ſins, they run to the Papiſts, and they tell them they are *venial*. When we reſtrain men, they run to them of the ſeparation, and there are at liberty to do what they pleaſe. *It* is in vain to make Laws if a party of diſſenters be tolerated, with whom looſe men may find refuge againſt all Laws.

Reaſ. 17. What deſtroys your Government, moſt excellent Prince, under which we lead peaceable and quiet lives in all godlineſs and honeſty, ſecure in our Lives, Eſtates and Liberty, is not to be tolerated. Popery deſtroyeth your Government; they ſet up one whom they muſt obey for conſcience-ſake, while they obey you only for conveniency; their Prieſts may do what they pleaſe, you have no power over them. *Sir*, if the Queſtion between us were, Whether we ſhould be holy or prophane? Whether we ſhould obey Chriſt or not? Whether we ſhould be good Chriſtians and *Subjects*, or not? We ſhould be aſhamed to come behind them; but when we conſider that all this ſtir is to ſet up one man above the World, ſhal we gratifie his ambition, and promote his deſign againſt our own intereſt and welfare? Now they are peaceable indeed, but let a Prieſt be diſcontented (and what *State* can promiſe to pleaſe them always?) and they will let you know what it is to let Prieſts and Jeſuits into *England*; they will incenſe the people, promote diſcontents, convey whiſpers, occaſion miſunderſtandings, and make you weary of your Government and Life.

Reaſ. 18. You muſt not tolerate Popery, unleſs you will withal tolerate all theſe Hereſies which are contained in Popery, *viz.*

1. That the Word of God (I tremble to write it) is obſcure, imperfect, and inſufficient to lead us to all truth that may ſave us, and to keep us from all error that may damn us.

2. That

2. That men must rest upon the Judgment of men for salvation.

3. That some, if not all, are born without sin; which one opinion may undo the World, by keeping it in ignorance of its misery, and in a neglect of the way of safety.

4. That man works out his salvation by the power of Nature, and is saved by the merit of his Works.

5. That some sins are venial, and deserve not death (though the Law saith, The man is cursed that continueth not in all things commanded in the Law, to do them.

6. That the sin against the Holy Ghost is not unpardonable.

7. That Christ is not God of himself, and that Bread and Wine is God.

8. That there are many Mediators, as the Virgin *Mary*, &c. besides that one Mediator Jesus Christ, by whose means we are saved.

9. That Saints are to be worshipped.

10. That we must still offer sacrifice; that preaching is the way of Hereticks.

11. That the virtue of Sacraments depend upon the intention of a Priest.

12. That the observation of outward ceremonies is the essence of Divine Worship.

13. That mingle so many Ceremonies with the pure Worship and holy Sacraments.

14. That the Grace of God depends upon these Ceremonies, and the outward observance of them.

15. That some meats are unlawful.

16. That Priests marriages are unlawful.

17. That a few words turn the Bread and Wine into the body and blood of Christ.

18. That one and the same body of Christ is in Heaven and in Earth all one.

19. That men must worship creatures.

20. That none are saved by the Sacrament, who communicate in both kinds, against the judgement of the church.

21. That

21. That men can pardon ſins.

22. That Maſs may ſave men after they are dead.

23. That if man believes in Chriſt, he cannot be ſaved, unleſs he believe in the Pope. That Kings may be depoſed and murthered by their Subjects: &c. They that indulge, Popery, indulge almoſt all the Hereſies that are in the world Popery being nothing elſe but a farrage of old errors, hereſies, and ſuperſtition brought into the Church to ſerve the intereſt of men is it a light thing with us to ſuffer damnable hereſies: ſhall we hang men for injuries done to few men: and ſhall ſuffer them that intend to damn all?

Reaſ. 20. We ought not at this time to ſet up Popery, when God ſeems (according to the propheſies that went before of it) to pull it down. What when *Babylon* is falling, ſhall we put an hand to uphold it, when the Kings who have given their Kingdoms to her, threaten her, ſhall we Indulge her?

Reaſ. 21. That which we pray againſt we ſhould not allow: we pray againſt Popery——*&c.* ſhall we not deliver our ſelves from all falſe *Doctrine and Hereſie*, when we pray *from all falſe Doctrine and Hereſie good Lord deliver us*? Do we pray that Antichriſt may be deſtroyed; and yet do we uphold him? do we ſet, ſolemn day, *viz.* 5. of *November*, to thank God that delivered us from the *ſuperſtition*, *Idolatry*, *Hereſie*, *Tyranny and cruelty of Rome*, and ſhall we admit them? O do nothing againſt your Faith, do nothing againſt your prayers.——

Reaſ. 22. If the *Papiſts* may with a ſafe conſcience conforme with us; then we ought not to comply with them, but they may conform with us;——therefore, &c.—— our Religion is the ſame it was in the beginning of Queen *Elizabeths* Reign, but when they came to our Churches, they heard our prayers, and our Sermons; why can they not do it now? yea many of them come to our Churches now,——why may they not all do ſo? the *Pope* forbids them ſay:——and do they deſerve an indulgence from our Magiſtrates

Magistrates, who will rather obey a forreign Power, then submit to our laws? they are not worthy of protection, much less of favour among us that own a forreign power, which they assert for disobedience to our own.

Reas. 23. *If* we had the happiest times for peace, plenty, prosperity and general satisfaction to all people, when the severest Laws against Papists were made,——then we ought not to mitigate those Laws; the restraint of faction is our security, their indulgence is our danger: O the happy years of Queen *Elizabeth* when Papists durst not shew their heads! the blessed time of King *James* when a Priest durst not be seen!——we date our happiness from that hour in Queen *Elizabeths* time that Popery was voted treason; we date our miseries from that time in the last years of King *James* that it was declared *Tollerable*; what calm, what peace, what quiet, what unity, order and uniformity before? what fears, what jealousies, what troubles, what dangers, what divisions and disorders since

Reas. 24. And what think you would our fore-fathers say, if they saw those whom they resisted unto blood, enjoying equal liberty with themselves: methinks Reverend *Cranmer*'s ashes stirr at the mention of the *Toleration of Popery*; methinks the blood of Martyrs cryes aloud, *no Tolleration of Popery*: the Millions that have been massacred in *Ireland*, *&c. cry how long Lord, good and true, will thou not avenge our blood on them that dwell on the Earth shall God avenge? and will you indulge?*

Reas. 25. And to say no more, when *I* see *Coutzen*, *Companella*, *Allen*, &c. laying this method for the undermining of the reformed Religion, and the promoting the Popish: *viz.* 1. That seeing the Papists are so odious among Protestants, they would put visors of several Sects and factions, and under that pretence oppose the established Religion in any Country privately with more successe then they did openly. 2 They should endeavour to make the Sects so considerable as to gain an universal Toleration, wherein they might be included, by the benefit whereof they might

might advance the Catholique cause vvith security and confidence; I promise my self that no ingenuous Protestant vvill advance this Toleration, vvhich seems to be the greatest design that conclave of *Rome* manageth,--- vvhich is the vvisest assembly of men that overlooketh the World; have they embroyled us in vvar broken us in Religion, confounded us in our government only for *Toleration*, and shall it in *peace* be granted them? *If* indulgences be the utmost that a Papist can vvith confidence desire; (and we know they are not overmodest,) it's more then *Protestants may with safety grant*.

And whereas under the vizor of the sect before mentioned you are of late so earnest in pleading for a toleration, deal but impartially like honest men, and *I* will set in with you. Procure but a toleration for the Reformed Christian Religion in *Italy* and *Spain*, and your part of *Germany*, *Portugal*, &c. and *I* should willingly petition the Sovereign Powers in *England* that you might have as much liberty here: But that *you* shall have *full* liberty here, and Protestants have *none* where you can hinder it, this is not equall dealing. But how comes it to passe that you that pretend so much to unity are in this also of so many opinions? the *English* Papists [are for liberty of Religion, and the *Spanish* and *Italian* are against it? But I must cry you mercy: I now consider, *It* is but your selves that you think have right to liberty here, and others should have it but in order to yours. As hardly as you think you are used in *England*, you live openly among us, and no man that I hear of layeth hands on you: When you know if a *Spaniard* or *Italian* be known to be a Protestant, hee's as sure tormented and burnt at a stake as the coat is on his back. Do you not know this to be true? Were *I* in these places where your Religion hath its will, I know one leaf of this Book would cause me to be burnt to ashes: that *I* am alive is because I am not in your power: But for my part I wish not the shedding of one drop of your blood, nor your imprisonment or banishment, but onely your moderate and necessary restraint from open iniquity, and seducing of those that are unfurnished to encounter you,

1 *Either*